

DAYLIGHT

Creation Science for Catholics

Patrons

St.Thomas Aquinas [March]

St.Michael [Sept.]

St.Bonaventure [July]

Immaculate Conception [Dec.]

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Contents

page

Editorial	2
Overseas Trip Report Gerry Keane	4
Keane Confronts Cambridge Peter Grace	8
Mount St.Helens and Catastrophism ... Steven A.Austin, Ph.D.	12
God and Evolution ... Fr.Guy Gibbins	16
Letter to "Catholic Family" ...The Editor	19
'Open Question' <u>not</u> Papal Teaching ! ...The Editor	22
Polygenism ? In no way ! ...The Editor	24
Vestigial Organs Reconsidered ...Geoff Chapman	26
"Thank you !"	28

Honorary Member

---oooOooo---

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EDITORIAL

We were delighted to welcome **Gerry Keane** to Britain recently, as part of his lecture tour to promote better understanding of the Origins debate among Catholics, including promotion of his book "Creation Rediscovered", and officially to announce the formation of the **Catholic Origins Society** in the USA. Over the past few years, I have received many letters from Catholics there crying out for such a group to be established, and I believe the time is right for it to develop very successfully, with the help of our prayers.

Gerry's major talk in England was to over 100 at Spanish Place, London, which has hosted several **DAYLIGHT-**initiated events in the past. Our grateful thanks are due to **Fr. Jeremy Davies** and especially to **Daphne McLeod**, who organised publicity. Small audiences attended talks at Tregate Castle, Monmouth, thanks to **David and Mary Hopson**, and 'Our Lady and the English Martyrs', Cambridge, thanks to **Peter Buchan** and **Peter and Isabel Grace**; a detailed report appears in this issue. Gerry also spoke to a Sixth Form group at London Oratory School, and I wish to thank **Mr. McIntosh** and **Mr. Belsito** for making this possible at very short notice, after a previous arrangement fell through.

Time and space would not allow me to print the whole of Gerry's report, but I can send a photocopy in return for a C5 envelope and two 1st Class stamps (UK).

"SCIENCE AND THE CREATION OF LIFE"

This was the subject of **Peter Adams M.A.** at Spanish Place on April 15th, in which he illustrated in some detail the complexity of even 'simple' life forms, the structures of membranes, proteins and DNA, and the amazing organisation of protein synthesis and cell division. How these processes derive their energy and how they are controlled are unknown. To originate by chance is impossible. Just as astronomers would interpret a code of radio signals as coming from an intelligent source, so the code of life must come from a Great Intelligence.

EVOLUTION AND "FAITH".

On July 11th, again at Spanish Place, **Fr. Tim Finegan**, editor of the bimonthly "FAITH" magazine, presented his views on evolution and Catholicism to about 50 people, including several of our readers, who had read his previous article in "Catholic Family", to which I had sent an unpublished response. His concern was that Science provides a route to God through reason, though he admitted that science "makes mistakes all the time", and is not a revelation from God. Newman had not objection to evolution, apparently, and nor does Pope John Paul II. He rejected the idea of 'evolution of dogma', but seemed to accept 'the Big Bang', evolution of life over 4,500 million years. Although there are "enormous problems with the theory of evolution", we were told that natural selection and mutations can be demonstrated on a small scale in the laboratory.

In answering several good questions, **Fr. Finegan** stated that a single pair of original human parents seemed most reasonable, and that their parents must have been apes. He accepted that the only alternative was direct creation by God. Surprisingly, he did not accept that the Theory of Evolution bore any responsibility for Marxism or Nazism. The new Catechism, he said, did not mention evolution. This reply was perhaps his best-researched statement, as the lack of self-criticism of evolutionary assumptions suggested that he had not read, or not understood, the serious objections detailed in 'Creation Rediscovered', which he briefly quoted.

6th European Creationist Congress

To be held in the Netherlands, 16-19 August 1995, in English. Leaflet with further details available if interested - please send s.a.e.

MAILSHOT BISHOPS

At a reader's invitation, a package of Catholic creation material was sent to their Lordships **Bishops Henderson, Jukes and Tripp**, auxiliaries in Southwark diocese. No reply was received. I intend to similarly reward 35 members of the Irish hierarchy when time and funds permit. Could anyone help with Scotland, please ?

A.N.

1994 OVERSEAS TRIP REPORT

Gerry Keane

[Edited version]

In late April I went for four weeks to North America, Ireland and the UK. I spoke at meetings in San Francisco, Dallas, Fort Worth, Boston, New York, Allentown (PA), Toronto, Cork, Dublin, London, Monmouth and Cambridge.

Radio interviews were held in:

Dallas - 30 mins pre-recorded with Fr. James Buckley.
Syracuse NY State - 60 mins live by phone from Dallas, interviewed by Richard Bucci on his Catholic radio session, mid-afternoon Wednesday.

Tampa, Florida - five 15 mins sessions pre-recorded with Fr. Becker and Gerry Matatics, interviewed by Mrs. Johnnette Benkovic, for the morning programme on WBVM.

New York City- 60 mins live by phone from Dr. Malachi Martin's apartment, interviewed by Miss Dorinda Mittigia on Bob Unger's show, WMCA Sunday afternoon.

TV interviews were recorded in:

Fort Erie, Ontario, at Fr. Gruner's **Fatima Crusader** studio. Interviewed by Jim Graham for four 30 mins segments. To be shown on TV in North America, and for sale as a package of four tapes.

Fr. David Becker, Gerry Matatics and I were each interviewed for 30 mins by Johnnette Benkovic at **Living His Life Abundantly** studio in Clearwater, Florida. This material has since been processed and will be used as "roll-in" material for a one hour show on Origins conducted by Johnnette. The programme will be shown on Mother Angelica's EWTN cable network sometime in the near future, first on a Sunday and then repeated three times over the following week.

...

While in LA I was introduced to Tom Zola and Phyllis Chabow, of **Catholic Treasures Bookshop**...As well as those already mentioned, I met the following:

Karl Keating and colleagues (**Catholic Answers**, San Diego)
 Duane Gish and colleagues (**ICR**, San Diego)
 Richard and Mary Myers, and Edith Myers (**Stella Maris Books**,
 Fort Worth)
 Paul and Alice Ellwanger (Dallas)
 Patrick Romano (**New England Catholic News**, Boston)
 Br. Francis and colleagues (Richmond, New Hampshire)
 Greg and Susan Lloyd, Dick Lloyd (**National Coalition of
 Clergy and Laity**, Allentown PA)
 Dr. Malachi Martin (NY)
 Steve Wood (Tampa, Florida)
 William Marra (New Jersey)
 John and Patricia Cotter (**Angelus Books of Barrie**, Ontario)
 Henry Kovacic (**Ave Maria Centre**, Toronto)
 Anne Roche Muggeridge (Welland, Ontario - author **The Gates
 of Hell, The Desolate City**)
 James Demers (Toronto - author, **Children of Winter**)
 Tony and Prima Nevard (UK **Daylight** Secretary, St. Albans, UK)
 Andrew and Vera Pollock (**Holy Cross Catholic Bookshop**,
 London)
 Daphne McLeod (Surrey) [Chairman, **Pro Ecclesia et Pontifice**]
 David and Mary Hopson (Monmouth)
 Anni Wilton-Jones (Wales)
 Fr. Alan Wilders (Dublin), Redmond and Liz O'Hanlon (Dublin)
 plus their families and friends, and many others who
 expressed a great deal of warmth to me.

...It was great to meet Fr. Paul Crane, SJ, in
 London. [Editor, **Christian Order**]... Also, the eminent French
 Catholic scientist Guy Berthault came over to London and had
 dinner with Daphne McLeod, Tony Nevard and myself one
 Saturday evening and then came to my talk the next evening
 at St. James Church Hall, Spanish Place.

The Natural History Museum, Kensington, was worth
 visiting. The "apeman" display seemed rather half-hearted
 and more creationist than expected. Dr. Bernard D'Abrera
 showed me many trays of the 20,000 separate species of
 butterflies, and 19,000 separate species of moths, which are
 known to exist. What an awesome creation we live in !

After speaking in Dallas, I turned round the thrust of my presentation to cut back greatly on the science aspects and to limit this mainly to arguments for an unseen Designer. Rather, I concentrated more on material such as the integrity of Scripture, the trustworthiness of the Creator, Papal encyclicals and other material from Tradition, the new Catechism, problems in Theistic Evolution, the perceived split between science and theology, and a discussion of the age of the Universe.

All the Catholic priests encountered (at almost every talk) on the trip were quite orthodox and obviously devoted to their calling, and this was most heartening to experience. [over 40 priests in all]. ... The audience numbers varied from a dozen to about 120, except for Toronto where 2500 Catholics had assembled. Gerry Matatics spoke brilliantly as usual in Allentown and Toronto; among other things, that we live in an era of unprecedented loss of faith and that the Origins debate is of high importance.

I had the strong impression at every talk that the audiences were almost all very pleased to hear the material which I outlined...About 300 books were sold along the way, and I sensed a deep thirst for more information on the Origins debate...All told, I encountered around the world only a half-dozen individuals who wanted to contest things at length and some of them nevertheless still bought the book. The most vocal opposition was from a young resident of a Catholic institution in Cambridge - a seminarian perhaps ? He wasn't very well versed however and wouldn't believe there exist such things as fossilized polystrate trees standing vertically through many layers of strata, but others in the audience spoke up and told him where an example can be seen near Glasgow. The fact that he was unaware of such things speaks volumes about his understanding of the overall facts. He appeared to be simply repeating presuppositions accepted unquestioningly in College.

As a result of having the opportunity to speak so many times in a short space of time, I have a better understanding of what "mix" to present to Catholic

audiences. The discussion of the age of the Universe drew a keen level of interest...the onus is upon the long-ager to prove the case for an age of billions of years and that Genesis was not intended to be understood as an historical document. An age of 4,500,000,000 years for the Earth is of course either hopelessly too little time to allow macroevolution to occur, or way too much time if macroevolution did not occur. I prefer the strong indication given us by the totally trustworthy eyewitness (God), who can neither deceive nor be deceived, that we live in a "young" Universe.

This question of the age of the Universe is, in my view, of crucial importance because it has helped shape the mindset of not only the Modernists but also many conservatives/orthodox concerning their very understanding of Genesis. Belief in the long ages has itself become a starting assumption around which Genesis has then to be "re-interpreted". Thus, in reality, the long ages mindset facilitates revisionist theology, and helps keep paralysed any action which could be taken to redress the confusion being disseminated in Catholic centres of learning. Little wonder that some of the conservative/orthodox Orders and well-known Catholic lay organisations keep their distance from creationism...Where are all those conservative Catholic groups who talk constantly about **truth**, when it comes to the truth of the Origins debate ? They see the need to fight the dissenters, and moan about poor catechetics in Catholic schools, but yet treat the Origins arena as virtually irrelevant to the restoration of Catholicism.

...

There is sound creationist material in the new **Catechism of the Catholic Church**, a clearly Magisterial document signed by the Pope, and it gives no joy to evolution theory...Where is the modern-day equivalent of Cardinal Ruffini, who wrote a book (**The Theory of Evolution Judged by Reason and Faith**) in 1959 against evolution ? Is there even one Bishop in English-speaking countries who is informed enough to take up Cardinal Ratzinger's plea and help to place Origins back on the agenda at the highest level of the Catholic Church ?

[Apologies to Gerry for having to abbreviate from 6 A4 sides]

KEANE CONFRONTS CAMBRIDGE

Report of a talk given by Mr. Gerard Keane, held at the Parish Hall of the church of Our Lady and the English Martyrs, Cambridge, England, on the 17th May, 1994.

by Peter Grace.

Mr. Keane's talk was about creation as an alternative to evolution. He made it clear that he was dealing with two belief-systems, since, of its nature, evolution could never be a fact, but only a hypothesis requiring evidence to establish its probability. His approach was that of a layman seeking to counter the errors of thought that lay behind the rapid and radical decline in morals, observable in Australia (Mr. Keane is an Australian) and in the Western world generally. As an example, he cited the 'gay' carnival, which had become an annual event in Sydney and was attracting a huge following. He identified evolution 'theory' as a major underlying cause of the flight of the young - some 90% - from religious observance.

Looking at evolution, he found that the evidence that would elevate it to the theory status was simply not there; and, even more damning, it was conceptually flawed in its genetic explanation of the development of species; that is to say, not only did it lack adequate evidence to show that it did happen, but also advances in genetics and microbiology had shown that it could not happen. Before marshalling the findings of the scientists (among whom were Sir Fred Hoyle and Dr. Michael Denton, neither of them having religious axes to grind), Mr. Keane explained the Scriptural and theological implications of trying to fit Genesis 1-11 into an evolutionary scenario. First, there were the difficulties of polygenism for the insertion of Adam as man into an existing anthropoid species, an second, the difficulty of accounting for sin and death, linked as they were with a primordial state of innocence in Paradise. The accomodation of Scripture to scientific theories led to the rejection of Scripture as the inspired word of God, and to the acceptance of the Bible as a purely human production

of no normative significance for the understanding of the human condition and for the regulation of human conduct. Mr. Keane made it clear that his starting-point was not that of Scriptural fundamentalists, who held that every word of Scripture meant exactly what it said to the modern mind. On the contrary, he quoted Pope Leo XIII's encyclical "*Providentissimus Deus*" (1893), to the effect that Scripture was to be interpreted according to the usage of the people who had written it. He further quoted a case in point: "If thy right hand offend thee, cut it off and cast it from thee" (Matt. 5:30, A.V.). This was traditionally accepted as a piece of Semitic hyperbole, which would be seen as 'going over the top' by non-Semites, so that no one, in fact, did cut off the hand that had opened the till. Hence, he was not treating science as dependent on a literal understanding of Scripture, but he was just letting science itself perform the demolition job on evolution; he would then show that Scripture was not in conflict with science. The basic theme, therefore, was: **truth is one.**

Then came the scientific part of the talk: the fossil record, devoid of the intermediate forms between, e.g. reptiles and birds;¹ the amazing complexity of the reproductive cell mechanism revealed by Watson and Crick, itself part of a marvellously integrated working whole, such as a moss or an elephant, that any mutation would almost certainly disorganise rather than push up to the next evolutionary step; the huge odds, running to a page-line of digits, against the simultaneous development by chance of the parts of a functional unit, such as the human eye or the explosive defence-mechanism of a bombardier beetle. This latter argument was supported by a video showing the requirements of woodpecker formation: strengthened skull-bones and neck-muscles, stiffened tail-feathers to act as a stay; precision-formed and precision-mounted striking mechanism, a long tongue to dig the insects out of the bark of the tree, and a unique sheath in the skull to house the tongue. The point was that no single feature, or even several together, would make the bird into an effective feeding unit - ALL had to be there together from the start if it was to win the struggle of

Natural Selection. Mr.Keane went on to point out that, far from being a mechanism to enable an organism to break through the species barrier and achieve a boost into a superior form, the process of natural selection actually strengthened the species by eliminating defective genes. And the crucial argument was that of the gene pool: there was not known mechanism by which genes could be augmented. There was only gene depletion. Genes could be changed by mutation; but that was rarely beneficial: a supernumerary leg would not help a leopard to run faster. Within a specific gene selection, variation was constantly happening under the influence of the environment, e.g. the darkening of the Peppered Moth, *Biston betularia*, much cited as an example of evolutionary change. In fact, it simply illustrated variation within the species, since the darkened version was still a Peppered Moth. In other words, micro-evolution, variation within the species, was an observed fact; but macro-evolution, the development of a new species from an existing one, had yet to be demonstrated.

The next subject was the 'young earth' issue, and the argument here hinged on the time required for the stratification of rocks. A second video was shown concerning the experiments of Guy Berthault and Pierre Julien, which had been subjected to peer review before publication. They showed that sedimentation could be a rapid, sideways process, not a simple vertical deposition extending over long periods of time; and that particles (and therefore fossils) could be deposited before those in the stratum below. Thus was contradicted the whole rationale of dating a fossil by the position of the stratum in which it was found, since each stratum was supposed to antedate the one above it in strict chronological succession.

Finally, Mr.Keane dealt with the stance adopted by the Magisterium. Its pronouncements were clear: it is forbidden to teach that evolution is fact, which is the logical position to adopt, given the speculative - that is, guess-work - nature of hypothesis-formation; though provision was made for investigation into the possibility of theistic evolution [Evolution directed by God - Ed.].

Polygenism was ruled out in Pope Pius XII's encyclical "*Humani Generis*" (1950), that is, Adam and Eve were the sole progenitors of the human race. Furthermore, the works of Teilhard de Chardin have been condemned; which all added up to a practical banning of evolution as an element of Catholic education. Yet the teaching establishment generally ignored the directives, and taught evolution as a fact, "supported by overwhelming evidence", to use the cant phrase.² The members of the Church had been instrumental in encompassing the mass exodus of the young already mentioned; it was therefore incumbent on them to repair the damage done.

Notes.

1. This in spite of Archaeopteryx. See Michael Denton : "*Evolution: a Theory in Crisis*" (Adler & Adler, 1986), pp.175-8.

2. A recent example: "...the evidence for the fact of human evolution is overwhelming." (Steve Jones on "*Evolution, Creation and Controversy*", in *The Cambridge Encyclopaedia of Human Evolution*, CUP, 1992.

[Mr.Keane had toured the U.S.A. and Ireland before coming to England; he is the author of "*Creation Rediscovered*" - Credis Pty Ltd - ISBN 0 646 04291 2 - 1991 - 302 pages]

P.G.

FUNDAMENTAL EXPERIMENTS ON STRATIFICATION

by

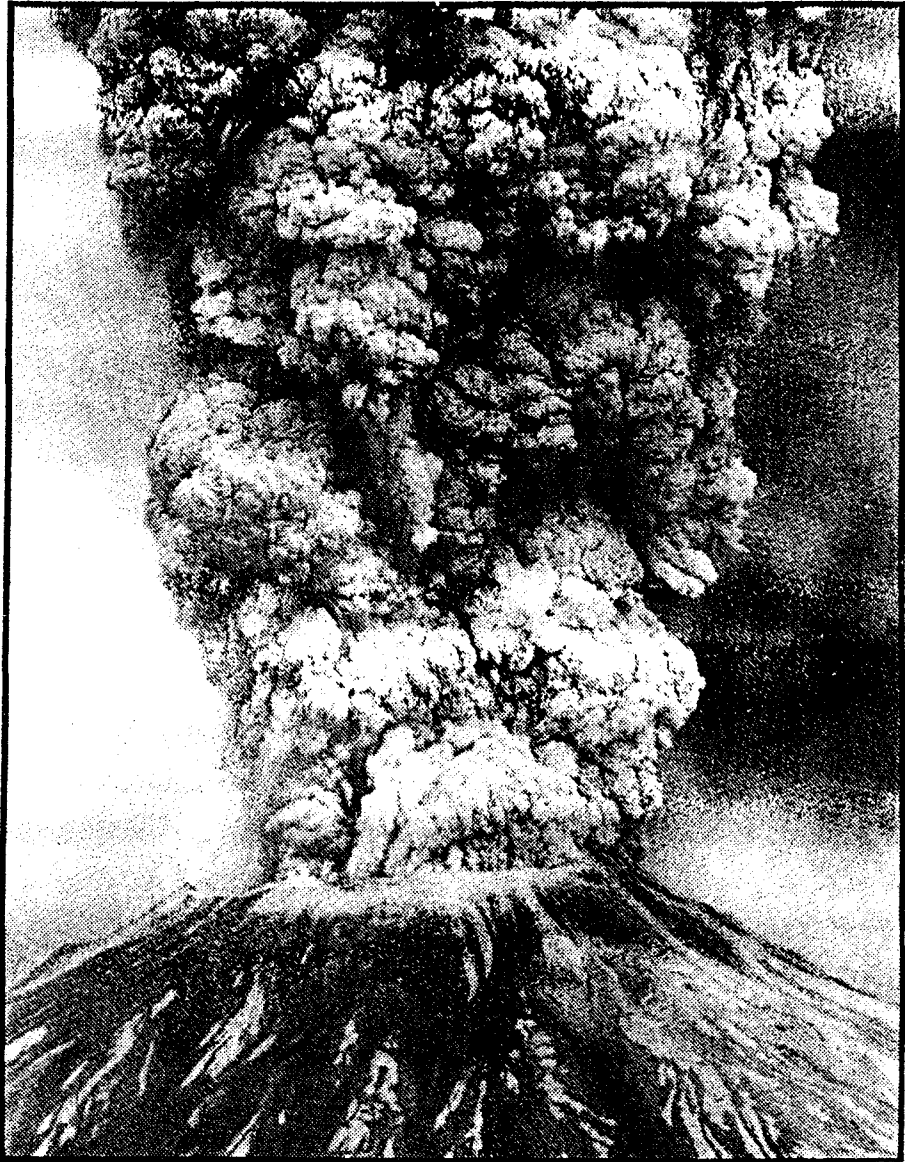
Pierre Y.Julien, Ph.D., Colorado State University

and

Guy Berthault, Ecole Polytechnique de France

VIDEO @ £7.00

Acknowledgements and thanks to CSM and ICR.



Mount St. Helens and Catastrophism

by Steven A Austin, Ph.D.

The eruption of Mount St. Helens in Washington State on May 18, 1980, is certain to be remembered as one of the most significant geologic events in the United States of the 20th century. The explosion, on May 18, was initiated by an earthquake and rockslide involving one-half cubic mile of rock. As the summit and north slope slid off the volcano that morning, pressure was released inside the volcano where super-hot liquid water immediately flashed to steam. The northward-directed steam explosion released energy equivalent to 20 million tons of TNT, which toppled 150 square miles of forest in six minutes. In Spirit Lake, north of the volcano, an enormous water wave, initiated by one-eighth cubic mile of rockslide debris, stripped trees from slopes as high as 850 feet above the pre-eruption water level. The total energy output, on May 18, was equivalent to 400 million tons of TNT – approximately 20,000 Hiroshima-size atomic bombs.

On May 18 and also during later eruptions, critical energy thresholds were exceeded by potent geologic processes which were able to accomplish significant changes in short order. These processes challenge the traditional uniformitarian way of thinking about how the earth works, and serve as a miniature laboratory for catastrophism. Institute for Creation Research scientists have spent three summers investigating the geologic changes which have occurred at the volcano. Four of the most significant discoveries are summarised in this short report.

RAPIDLY FORMED STRATIFICATION

Up to 600 feet thickness of strata have formed since 1980 at Mount St. Helens. These deposits accumulated from primary air blast, landslide, waves on the lake, pyroclastic flows, mudflows, air fall, and stream water. Perhaps the most surprising accumulations are the pyroclastic flow deposits amassed from ground-hugging, fluidized, turbulent slurries of fine volcanic debris, which moved at high velocities off the flank of the volcano as the eruption plume of debris over the volcano collapsed. These deposits include fine pumice ash laminae and beds from one millimeter thick to greater than one meter thick, each

representing just a few seconds to several minutes of accumulation. A deposit accumulated in less than one day, on June 12, 1980, is 25 feet thick and contains many thin laminae and beds. Conventionally, sedimentary laminae and beds are assumed to represent longer seasonal variations, or annual changes, as the layers accumulated very slowly. Mount St. Helens teaches us that the stratified layers commonly characterizing geological formations can form very rapidly by flow processes. Such features have been formed quickly underwater in laboratory sedimentation tanks, and it should not surprise us to see that they have formed in a natural catastrophe.

RAPID EROSION

Erosion during volcanic eruptions at Mount St. Helens was accomplished by scour from steam blast, landslide, water waves, hot pumice ash flows (pyroclastic flows), and mudflows. Since the eruptions, the erosion process has been dominated by sheet flooding and channelized flow of water, with occasional mudflows. About 23 square miles of the North Fork of the Toutle River Valley was obstructed by two-thirds cubic mile of landslide and pyroclastic debris, which has been rapidly eroded since 1980. Jetting steam from buried water and ice under hot pumice reamed steam explosion pits with associated mass-wasting processes at the margins of pits, producing rills and gullies over 125 feet deep. Photographic documentation assembled by ICR scientists demonstrates that very pronounced rills and gullies had formed at the margins of steam explosion pits before May 23 – less than five days after the pumice was deposited. The rills and gullies resemble badlands topography, which geologists have usually assumed required many hundreds or even thousands of years to form.

Mudflows, from Mount St. Helens, were responsible for the most significant erosion. A mudflow on March 19, 1982, eroded a canyon system up to 140 feet deep in the headwaters of the North Fork of the Toutle River Valley, establishing the new dendritic pattern of drainage. As ICR scientists surveyed this new terrain, they began to contemplate the processes which may have formed the Grand Canyon of the Colorado River. The little

'Grand Canyon of the Toutle River' is a one-fortieth scale model of the real Grand Canyon. The small creeks which flow through the headwaters of the Toutle River today might seem, by present appearances, to have carved these canyons very slowly over a long time period, except for the fact that the erosion was observed to have occurred rapidly! Geologists should learn that, since the long-time scale they have been trained to assign to landform development would lead to obvious error on Mount St. Helens, it also may be useless or misleading elsewhere.

UPRIGHT DEPOSITED LOGS

The landslide-generated waves on Spirit Lake stripped the forests from the slopes adjacent to the lake and created an enormous log mat, made up of millions of prone floating trunks that occupy about two square miles of the lake surface. These logs float freely as the wind blows them, and the decreasing size of the log mat indicates that the trees are gradually sinking to the lake floor. Careful observation of the floating log mat indicates that many trees float in an upright position, with a root ball submerging the root end of the trunk, while the opposite end floats out of the water. Hundreds of upright floated and deposited logs have been grounded in shallow water along the shore of the lake. These trees, if buried in sediment, would appear to have been a forest which grew in place over hundreds of years, which is the standard geological interpretation for the upright petrified 'forests' at Yellowstone National Park.

In order to get more information on the upright deposited logs in Spirit Lake, members of the ICR research team worked with Dr. Harold Coffin, of Geoscience Research Institute, to survey the lake bottom, using sonar and scuba. Hundreds of upright, fully submerged logs were located by sidescan sonar, and scuba divers verified that they were, indeed, trunks of trees that the sonar detected.

Extrapolating from the area of the lake floor surveyed to the entire lake bottom, we estimate more than 19,000 upright stumps existed on the floor of the lake in August 1985. The average height of an upright deposited stump is 20 feet. Sonar records and scuba investigations verified that many of the upright deposited trees have root masses radiating away

from the bases of the trunks. Furthermore, the trees are randomly spaced, not clumped together, over the bottom of the lake, again having the appearance of being an in situ forest.

Scuba investigation of the upright deposited trunks shows that some are already solidly buried by sedimentation, with more than three feet of sediment around their bases, while others have no sediment around their bases. This proved that the upright trees were deposited at different times, with their roots buried at different levels. If found buried in the stratigraphic record, these trees might be interpreted as multiple forests which grew on different levels over periods of thousands of years. The Spirit Lake upright deposited stumps, therefore, have considerable implications for interpreting 'petrified forests' in the stratigraphic record.

PEAT LAYER IN SPIRIT LAKE

The enormous log mat floating on Spirit Lake has lost its bark and branches by the abrasive action of wind and waves. Scuba investigations of the lake bottom showed that water-saturated sheets of tree bark are especially abundant on the bottom of the lake, where, in areas removed from volcanic sediment added from the lake shore, a layer of peat several inches thick has accumulated. The Spirit Lake peat resembles, both compositionally and texturally, certain coal beds of the eastern United States, which also are dominated by tree bark and appear to have accumulated beneath floating log mats. Coal is supposed, conventionally, to have accumulated from organic material accumulated in swamps by growth in place of plants and burial. Because the accumulation of peat in swamps is a slow process, geologists have supposed that coal beds required about one thousand years to form each inch of coal. The peat layer in Spirit Lake, however, demonstrates that peat can accumulate rapidly. Swamp peats, however, have only very rare bark sheet material because the intrusive action of tree roots disintegrates and homogenizes the peat. The Spirit Lake peat, in contrast, is texturally very similar to coal. All that is needed is burial and slight heating to transform the Spirit Lake peat into coal. Thus, at Spirit Lake, we may have seen the first stage in the formation coal.

CONCLUSION

Mount St. Helens provides a rare opportunity to study transient geologic processes which produced, within a few months, changes which geologists might otherwise assume required many thousands of years. The volcano, therefore, challenges our way of thinking about how the earth works, how it

changes, and the time scale we are accustomed to attaching to its formations. These processes and their effects allow Mount St. Helens to serve as a miniature laboratory for catastrophism. Mount St. Helens helps us to imagine what the Biblical Flood, of Noah's day, may have been like.

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Pamphlet 252 by Steven A. Austin, Ph.D.,

Chairman of the Geology Department, ICR Graduate School

The Creation Science Movement is an interdenominational Christian Organisation which is educational, non-political and non-profitmaking, existing to publish and distribute books and pamphlets demonstrating that the Theory of Organic Evolution is not in accordance with scientific fact; show that Evolutionary teaching causes a decline in morality and true Christianity; supply scientific information supporting the Bible statements on Creation as opposed to the widely-accepted views of Evolution; and lecture and debate in Universities, Colleges, Schools and Societies.

President:
Professor Verna Wright,
M.D., F.R.C.P.

3/87 reset 6/90

Honorary Secretary:
Creation Science Movement

GOD AND EVOLUTION

by Fr. Guy Gibbins

The publication in 1859 of Charles Darwin's book: The Origin of Species, and a few years later of his: Descent of Man, had an enormous effect on religion. By the end of the Nineteenth Century it was generally believed that all living things, including ourselves, has evolved by chance from whatever atoms were present at the beginning of the Universe. So there was no longer any need to believe in a Divine Creator.

But even if the Theory of Evolution were true one would still have to ask how anything at all came to exist, and by what power it is kept in existence now. Modern science makes this easier to understand. Not content with having discovered atoms, scientists are now discovering even smaller particles. A television programme this year [1992] suggested that the ultimate particles may be strings, pictures of which duly appeared on the television screen. But with unusual humility the presenter of the programme admitted that the picture was imaginary. The strings, he said, must be so small that there is no known way to make them visible. But even these strings would not be ultimate. Our reason would still want to know what they were made of and whence comes the awesome power of the atom, so terribly demonstrated at the bombing of Hiroshima. Now comes the difficult part. If everything we know depends on something else for its existence, something must exist which is totally independent of everything else. Otherwise the Universe would be like the famous village in which all the women made their living by taking in each other's washing. And since our conscious selves also need a First Cause, the First Cause must be not Something, but Someone.

For it is both common sense and a Catholic principle of philosophy that nothing can produce what it does not already possess in some way. A well-known example of this was given by Archdeacon William Paley in 1828. He pointed out that if a person came across a watch for the first time, he would know for certain that it had not come into existence by chance, but had been designed and constructed by a conscious intelligent being who already had the idea of time-keeping in his mind. This principle goes directly against the teaching of evolutionists that all living things evolved by chance.

Think not only of clocks and watches but of other man-made objects: cars, planes, computers, whatever you like. We know that they have been designed and made by conscious intelligent beings to be used and enjoyed in definite ways. No one imagines that they evolved by a chance coming-together of the materials of which they were made. They are useless and meaningless unless there are conscious human beings to make use of them. But our human bodies and brains are more complicated than even the most sophisticated man-made objects. How have we allowed evolutionists to persuade us that they came into being by chance? How have we allowed evolutionists to assert that consciousness, thinking, deciding, and belief in good and evil, are nothing but the brain itself?

Darwin's theory of evolution by natural selection has been largely abandoned. Every plant and animal breeder knows that it is possible to make changes by selective breeding, but also that there is a limit to such changes. In a similar way great changes within species may occur naturally, but there is no convincing evidence that one species has ever changed into another. At present the favourite theory seems to be changes by sudden mutations. There is no doubt that mutations do occur; Down's syndrome is a common and very sad example. But there is no known example of a mutation changing one kind of animal into another.

The case against evolution has been well set out by many recent writers who believe in God. Naturally, agnostic

or atheistic evolutionists say that these writers have been unduly influenced by their beliefs. But evolution is now being questioned by some scientists who do not re-inforce their arguments by belief in God. One such writer this year [1992] is Richard Milton. He ends his book "The Facts of Life" with a postscript in which he says he is open-minded as to whether God exists or not. A 'Times' leader (25.8.92) said that Milton's book "is a readable digest for the layman of doubts [about evolution] that experts have themselves expressed ...this could shake the religion of evolution." The review added that "all the doubters about Darwinism need is a convincing new theory." But much more important than a new theory is the humility to re-consider the traditional arguments for the existence of God and the human soul.

Before thinking about God in relation to the prehistory with which evolution deals, think of Him in the historical time which we know so much more about. Surely there is plenty of evidence that, besides the material world about which scientists are chiefly concerned, there is another world, the world of spirits, which we cannot know directly because in this life all our knowledge of things outside ourselves must come through our body and its five senses. We do indeed directly know our own conscious self, our soul, directly but yet we cannot really understand it because all our thinking has to use material images. Our reason tells us that God exists. He usually works through natural means, but Christians believe that He also works miracles. It is important to remember this when we are thinking of the prehistory with which evolutionists are concerned.

Let the scientists go on finding out as much as they can about pre-history, but let them remember that, as God has worked miracles in historical times, so surely He must have done so in the distant past: miracles of the Creation of animals and man.

On the ceiling of the Sistine Chapel in Rome, the painter Michelangelo symbolically depicted God the Father holding his finger over the first man, Adam, whom He had just created. When considering the past, evolutionists will come nearest to the truth if they remember the finger of God.

LETTER TO "CATHOLIC FAMILY"

The Editor

In his article in 'Catholic Family No.20, Fr.Timothy Finigan writes that a Catholic is free either to reject or accept the idea of evolution. In support of this statement, he quotes with emphasis the words of Pope Pius XII in 1950 :

'The Teaching of the Church leaves the doctrine of evolution an open question.'

This remark is taken from paragraph 36 of the CTS translation of the Encyclical 'Humani Generis, but the expression 'an open question' is NOT in the Latin original ! (see 'Acta Apostolicae Sedis, p.575). A more accurate version from USA begins thus:

'For these reasons the Teaching Authority of the Church does not forbid that, in conformity with the present state of human sciences and sacred theology, research and discussions, on the part of men experienced in both fields, take place with regard to the doctrine of evolution, in as far as it inquires into the origin of the human body as coming from pre-existent and living matter...'

Nowhere in the Encyclical does the Pope give his permission to believe in evolution, only to discuss it. We might compare the situation when, prior to the publication of 'Humanae Vitae', a Papal Commission was set up to research and discuss the morality of modern methods of contraception. Those who meanwhile presumed to accept these methods were rightly judged disobedient and disloyal to the Pope. Although evolution as a theory, **within the stated limits**, might be held as a personal conviction, the Pope forbade evolution to be taught as a certain fact.

The perceptive reader will have noticed that Fr.Finigan refers neither to Catholic Tradition nor Scripture in support of evolution, but to the authority of science, for which he expresses unqualified admiration. Many pro-lifers would not agree with his view that: "As Catholics, we do not have to fear the advance of science or to be defensive." Medical research and technological 'progress' have surely raised most serious moral concerns. Do we not also need to defend the Faith of our children from the misuse of science to attack Christian teachings ? However, the problem here is not true scientific discovery, which is indeed based on the work of great Creationist scientists of the past, but rather the materialist

evolutionary philosophy that excludes all supernatural causation, replacing the 'Supreme Designer' by 'Chance'. Evolution is the intellectual basis of atheism and humanism, Marxism and Fascism, Teilhardism and New Ageism. Pope Pius also warned that it leads to: "a certain historicism, which attributing value only to the events of man's life, overthrows the foundation of all truth and absolute law both on the level of philosophical speculations and especially to Christian dogmas." (ibid.,para.7).

Fr.Finigan, however, considers that "It would be wrong to suggest that the idea of evolution is in some way heretical." It appears that, on the contrary, the Holy Father taught that evolution could easily be heretical in many ways !

The undisputed fact that many Catholics sincerely believe that evolution can be reconciled with their faith does not make their personal convictions the teaching of the Church; many Catholics also believe in contraception, divorce, and women priests ! However, recent years have seen the collapse of evolution's credibility, of which Fr.Finigan appears unaware, as he writes: "Some people feel unhappy because the theory of evolution is not proved in all its details." This suggests an emotional insecurity of a tiny minority, when in fact thousands of scientists and academics world-wide, even some still evolutionists, have admitted that evolution is illogical, impossible, contrary to the scientific evidence, and not proved in any of its details! The propaganda is maintained to front an ideological opposition to the Bible. [It should be noted that many Jews and Moslems reject evolution]. Fr.Finigan does not mention that 'some people' includes the Pope whom he had just quoted, who taught that evolution: "has not yet been proved even in the sphere of natural science."(ibid.,para.5). In any case, truth is not determined by a majority vote, but by the weight of evidence - if only a small minority of scientists believed in God, He would not cease to exist.

What should be clearly stated is that the Church teaches creation, and that word must be understood in the traditional sense. Vatican Council I (1870), recalling Lateran Council IV, (1215), taught that God:

"immediately from the beginning of time fashioned every creature out of nothing, spiritual and corporeal,

namely angelic and mundane; and then the human creation, common as it were, composed of both spirit and body." (Dz.1783).

It is also essential for a Catholic to retain the dogma of Original Sin, which is another problem for the evolutionist, as Vatican I also taught:

"If anyone shall have said that it is possible that to the dogmas declared by the Church a meaning must sometimes be attributed according to the progress of science, different from that which the Church has understood and understands, let him be anathema." (Dz.1818).

It is right that Catholics be fully informed of both sides before judging this issue, confident in the knowledge that Faith and Reason, correctly informed and understood, cannot be in real contradiction. It is increasingly apparent that the fossil record does not show evolutionary change, and that modern genetics cannot explain how it could happen. Hence true science confirms design rather than evolution.

The harmony of creation and science, in accordance with Catholic doctrine, is well presented in the book 'Creation Rediscovered', by G.J.Keane (£9), while the case against evolution is outlined in the video 'Evolution- Fact or Belief ?' (£15); both include postage. These and other publications for Catholics are obtainable from **DAYLIGHT** at the above address.

Yours etc.
A.L.G.Nevard

30th May 1994.

oooOooo

The letter above was in response to an article purporting to describe 'the Church's attitude towards evolution'. 'Catholic Family' is published by 'National Association of Catholic Families' four times a year, and is edited by Francis Phillips. He replied that, although he found it "most interesting", "It is beyond the scope of Catholic Family to publish it..." but that he would send it on to Fr.Finigan (Editor of 'FAITH' magazine). He stated at a talk at Spanish Place on July 11th that he had read 'Creation Rediscovered', and expressed his approval of free debate on the scientific issues; let us hope that "reasons favourable and unfavourable to evolution" are treated with "seriousness, fairness and restraint", as Pius XII ordered.

'OPEN QUESTION' NOT PAPAL TEACHING !

To allow readers to judge for themselves the truth of this allegation made in the preceding letter, there follows the Latin original [paragraph 36 in CTS/Knox edition].

Quamobrem Ecclesiae Magisterium non prohibet quominus "evolutionismi" doctrina, quatenus nempe de humani corporis origine inquit ex iam existente ac vivente materia oriundi - animas enim a Deo immediate creari catholica fides nos retinere iubet - pro hodierno humanarum disciplinarum et sacrae theologiae statu, investigationibus ac disputationibus peritorum in utroque campo hominum pertractetur; ita quidem ut rationes utriusque opinionis, faventium nempe, vel obstantium, debita cum gravitate moderatione ac temperantia perpendantur ac diiudicentur; dummodo omnes parati sint ad Ecclesiae iudicio obtemperandum, cui a Christo munus demandatum est et Sacras Scripturas authentice interpretandi et fidei dogmata tuendi. Hanc tamen disceptandi libertatem nonnulli temerario ausu transgrediuntur, cum ita sese gerant quasi si ipsa humani corporis origo ex iam existente ac vivente materia per indicia hucusque reperta ac per ratiocinia ex iisdem indiciis deducta. iam certa omnino sit ac demonstrata; atque ex divinae revelationis fontibus nihil habeatur, quod in hac re maximam moderationem et cautelam exigat.

Denzinger's *The Sources of Catholic Dogma* (13th Edn. :2327) begins: "Wherefore, the magisterium of the Church does not forbid that the teaching of "evolution" be treated in accord with the present status of human disciplines and of theology, by investigations and disputations by learned men in both fields..." Therefore the phrase 'open question' must be attributed, not to Pius XII, but Mgr. Ronald Knox ! Later in that paragraph, he also inserts the expression: "by treating the subject as if the whole matter were closed-¹ in reference to those who "take rash advantage of this liberty to debate", which is also absent from the Latin, though not altering the sense in the context.

A quick survey of Catholic works on evolution published

in Britain, Ireland, USA and Australia showed me that the Knox version has been widely quoted by both evolutionists and creationists to justify their freedom to promote contrasting views, as well as merely to hold them in private. I must admit to having done so myself ! It was the emphasis placed on this phrase by Fr.Finigan in his article that led me to check out its source. The chosen quotation from 'Humani Generis' that best supported theistic evolution turned out to be a gratuitous interpolation by the translator, not known for being opposed to evolution.

I can understand why some readers may be thinking this is a non-issue. My 'Concise Oxford Dictionary' states that an 'open question' is a 'matter on which differences of opinion are legitimate'. Does this accurately summarise what Pius XII actually wrote ? Dr.Ott, in **Fundamentals of Catholic Dogma** (1960), paraphrases thus: "The Encyclical...lays down that the question of the origin of the human body is open to free research by natural scientists and theologians."(p.95). Perhaps it can now be seen that 'permission to discuss' does not mean 'allowed to accept' the theory of evolution - the Pope clearly reprimands those who have already presumed it to be a fact, and especially warned that it be not taught as such [#38-43]. The nub of the problem, in my experience, is that evolutionist Catholics use 'Open Question' as a reflex defence against criticism of any evolutionary views, without any reference to the qualifications and warnings taught by the Pope, including also teachings on the legitimate interpretation of Holy Scripture, the nature of Adam, the creation of Eve, and Original Sin. The impression is given that the Church now teaches that Evolution or Special Creation are at least equally legitimate. I have even been castigated by a priest for my opposition to evolution on the grounds that 'the Pope says it's an open question', and that I was treating the matter as closed ! He omitted to mention that the Pope was clearly referring only to those who accept evolution. We need no 'permission' to teach the traditional doctrine, but we do have to admit that the Pope did not condemn in principle the hypothesis of bodily evolution.

POLYGENISM ? IN NO WAY !

'Humani Generis' continues with a clear rejection of polygenism (which incidentally implies that a faithful Christian could accept evolution privately in some way).

When there is a question of another conjectural opinion, namely, of polygenism so-called, then the sons of the Church in no way enjoy such freedom. For the faithful in Christ cannot accept this view, which holds that either after Adam there existed men on this earth, who did not receive their origin by natural generation from him, the first parent of all; or that Adam signifies some kind of multitude of first parents; for it is by no means apparent how such an opinion can be reconciled with what the sources of revealed truth and the acts of the Magisterium of the Church teaches about original sin, which proceeds from a sin truly committed by one Adam, and which is transmitted to all by generation, and exists in each one as his own.

(Dz.2328 ; H.G.#37)

Certain Catholic men of influence, especially in France, including Fr.Teilhard de Chardin, had been propagating evolutionary theories since the turn of the century. Fr.Patrick O'Connell explains: "The adherents of the theory of polygenism say that the human race must have been evolved in same manner as the lower animals, and that unless God intervened by special miracle in favour of the human race, the present population of the world must be the descendants of many pairs of ancestors...The second argument is the alleged discovery ...of a series of ..."missing links." (**Original Sin in the Light of Modern Science**, p.33). Other 'polygenists' include Fr. Francoeur, Fr. de Lubac S.J. Fr.North S.J., Fr.R.Faricy S.J., and Fr.K.Rahner S.J., who is credited with false 'scientific' assumptions and speculations in conflict with Papal theological teachings.

The alleged weakness is "*cum nequaquam appareat*" which Knox gives as: "It does not appear...", when the more accurate rendition is the stronger: "Now it is in no way apparent", reflecting that this relates to unchangeable dogma.

The dogmatic teaching on original sin is laid down in a specific decree of the Council of Trent (1546), which in part repeats the decisions of the Synods of Carthage (418) and Orange (529). Their purpose was the condemnation of the errors of Pelagianism and Semi-Pelagianism, attacked chiefly by St. Augustine, who derived his arguments from the Fathers.

Teachings particularly relevant to denying polygenism include the following extracts:

All the bishops who were gathered in the holy Council of the Church of Carthage agreed on this: whoever says that Adam, the first man, was created mortal so that, whether he sinned or not, he would have died a bodily death, that is, he would have departed from the body, not as a punishment for sin but by the necessity of his nature: let him be anathema. [Carthage]

If anyone asserts that Adam's sin was injurious only to Adam and not to his descendants, or if he declares that it was only the death of the body which is punishment for sin, and not the sin, the death of the soul, that passed from one man to all the human race, he attributes an injustice to God and contradicts the words of the Apostle: "Through one man sin entered into the world and through sin death, and thus death has passed into all men because all have sinned" (see Rom. 5:12). [Orange]

The Council of Trent, Session V, confirmed these 'de fide' teachings:

Our first parents sinned grievously through disobedience to God's commandment.

Consequently, they lost sanctifying grace and provoked the anger and indignation of God; they became subject to death and to the dominion of the Devil.

Adam's sin is transmitted to his posterity, not by imitation, but by descent.

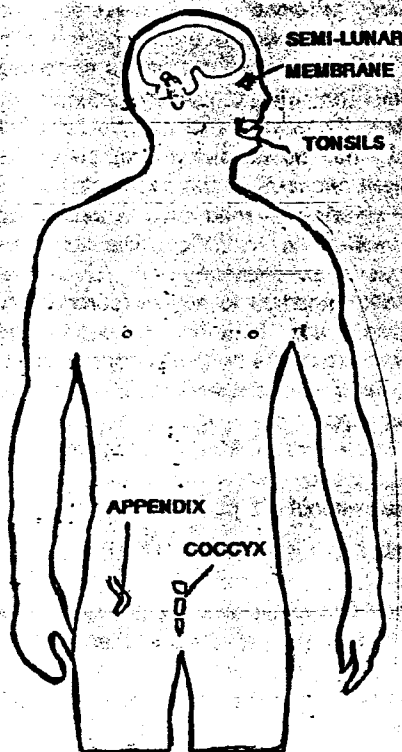
These doctrines are crucial to understanding Baptism and Grace, especially the need for infant baptism, Sin, and the Redemption of Jesus Christ. A.N.

VESTIGIAL ORGANS RECONSIDERED

ONE of the evidences for evolution put forward by Charles Darwin, and still offered in some biology textbooks, is the existence of so-called *vestigial organs*, which are supposed to be useless left-overs from our evolutionary past. At one time, it was claimed that human beings possessed as many as 180 of these organs, but advances in medical knowledge have slowly but surely reduced that list, revealing that such claims were evidence of our own ignorance of the wonderful workings of the human body. Some of the most commonly-suggested "vestigial organs" are discussed below.

APPENDIX:

The appendix is a small, dead-end tube leading off the main intestine. In cases of appendicitis, the appendix has to be surgically removed, and as we can live quite happily without it, it has been claimed that it is of no use to us. In animals such as rabbits it is part of the digestive system, and evolutionists claim that because the human appendix does not function like a rabbit's it must be vestigial! However, it is now known that the appendix is part of the body's lymphatic system, and is able to sample bowel contents and form antibodies. In early childhood, the appendix is particularly useful in helping the body fight infection. Dr Evan Shute has written: "The appendix is an abdominal tonsil, set at the junction between the small bowel's fermentation and the large bowel's putrefaction, which should be as vital a point to guard against bacterial assault as that other sentry box, the pharyngeal tonsils." ¹ Dr Shute goes on to point out that whilst apes have an appendix, monkeys and cats don't, and asks: "Does this imply that man is more primitive than the monkey and cat in this respect - since our appendix persists?" ² So, far from being a useless left-over from our supposed evolutionary past, our appendix plays an important part in the body's defence mechanism, particularly in early life when we are most vulnerable, although in later years, the body can cope without it.



So-called "vestigial organs"
are fully functional

TONSILS:

Like the appendix, our tonsils can be removed without causing us harm, and this has caused some evolutionists to argue that they are therefore vestigial. But these glands in our throat, like the appendix, are part of our lymphatic system, and act as a

defence against bacteria and other disease organisms. Inflamed tonsils sometimes have to be removed, but this operation is not usually performed in very young children. A child born without tonsils would be in very poor shape, but later in life the body has enough lymphatic glands to allow the removal of the tonsils without affecting the body's disease-resistance. Again, these organs are not useless leftovers.

THE COCCYX:

The coccyx - a triangular bone at the base of our spinal column - is often called the human "tail-bone", and presented as 'proof' that we evolved from ancestors with tails. It is often claimed that it is of no use to us. The *Oxford Encyclopedia of the Natural World* says: "In modern man the coccyx has no functional use, being the vestigial remnants of the vertebrate tail."³ It is amazing to read such a misleading statement in a scientific publication. The coccyx is an anchoring-point for several muscles important to human reproduction, childbirth and bladder control. In the embryo stage, the human coccyx is extended, but in later stages turns inwards, and helps support the weight of the intestines and lower organs, ideally suited for man's upright stance. We would certainly find life difficult without it.

SEMI-LUNAR MEMBRANE:

Sometimes called "the third eyelid" this is a small fold of tissue at the inner corner of the human eye. It is sometimes claimed that it is a remnant of the third eyelid possessed by birds and reptiles - reptiles supposedly being our distant ancestors. However, the semi-lunar membrane is far from useless. It supports the eyeball, and

without it, the eyeball would sink, causing double vision. It also supports the tear duct, preventing tears from draining over our cheeks, and it collects foreign matter, which may enter the eye. Evolutionist S.R. Scadding has pointed out: "The semi-lunar fold of the eye is simply that portion of the conjunctiva at the medial corner of the eye, and as such aids in the cleansing and lubrication of the eyeball."⁴ Again, a well-designed and useful organ, not an evolutionary leftover.

WHY NO NASCENT ORGANS?

We could go on describing supposed vestigial organs which are now known to have a function, but this whole issue conceals a more serious problem for the evolutionist. Dr. Scott M. Huse describes it thus: "Even if the concept of vestigial organs were valid, it still would not lend support to evolution, since it implies organs on the way out, not in. Nascent organs, those under construction into a functional unit, are completely nonexistent. This fact serves as a powerful argument against organic evolution."⁵ Dr. Evan Shute makes a similar comment: "Structures on the way out are not what the evolutionist needs, but structures on the way in."⁶ Nowhere in nature do we find such nascent organs, and this fact, coupled with a growing understanding of the function of organs once thought useless, removes one of the main 'evidences' of evolution presented to biology students. It is much more reasonable to believe that all living things, including ourselves, were created by God, fully equipped to fit us for life here on earth.

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- * "The Catechism of the Catholic Church" - how does it treat Creation and Evolution ?
- * Creation in Six Days - should we take them literally ?